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WOMAN'S FOREIGN MISSIONARY SOCIETY
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"The World for Christ."



Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA
(WESTERN DIVISION)

VOL. IX.

TORONTO, AUGUST, 1892.

No. 4.

Subjects for Prayer.

Syria, Persia, Korea, and Japan.

"And I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16.

HOME DEPARTMENT.

Business for the Month.

The date for the Woman's Missionary Meeting in connection with the Pan-Presbyterian Council, to be held in Toronto in September, has been fixed for Wednesday and Thursday, the 28th and 29th September. The morning session of Wednesday will be occupied with devotional exercises and conference, and the afternoon will be given up to addresses by returned missionaries

and representatives of Woman's Missionary Societies from Europe and the United States. It is expected that Miss Beatty and Mrs. Wilson, of our own mission staff, will, among others, speak on this occasion. The programme of the Thursday morning meeting has not been fully arranged, but will probably be of an informal character, giving opportunity for interchange of opinion on a variety of missionary topics.

The Board had the pleasure of welcoming Mrs. Wilson, of Neemuch, now home on furlough, at the meeting of July 5th. Mrs. Wilson took the opportunity of bearing her personal testimony to the memory of Miss Harris, who, it will be remembered, resided at Neemuch, and whom Mrs. Wilson loved and valued deeply. She spoke of the great loss which the mission had sustained, and of Miss Harris' peculiar fitness for the work of which she had charge, mentioning in particular her remarkable proficiency in the use of the native language.

One of our North-West missionaries in writing expresses heartfelt appreciation of the action of the Board in the matter of declining Government aid in sending supplies to the Indians on the conditions named in the circular from the Indian Department.

The Board has been asked for a grant of \$5,000 for the Birtle school building, as the promised grant from Government for this purpose will not be made. It was agreed to consider the request. The amount will, therefore, be included in the estimates, as also a sum of \$300 to reimburse Mr. Hugh McKay for money spent by him on the Round Lake school building.

Several applications for the Foreign Mission Committee's map of India have been received by Mrs. Telfer during the month, an impression seeming to prevail that the Board will send the map free to any who ask for it. This is not the case. Some time since a supply of these maps was sent by the Foreign Mission Committee to the seat of each Presbytery for free dis-

tribution, one map for each ministerial charge. A notice to this effect appeared in the Church papers and in the LETTER LEAFLET. From the number of questions received on the subject it is evident that there has been some misunderstanding, and the Board learns in answer to special enquiry from the Committee that the maps were not sent to Presbytery clerks as some had supposed, but to the address of the minister in the place where the Presbytery usually meets. With this information there ought to be no difficulty in the way of every congregation securing a map. All that is necessary is to make application for one to the minister whose place of residence is at the seat of Presbytery.

In reply to a communication from the Secretary of the Committee of the World's Missionary Congress of Women to be held in Chicago during the Columbia Exposition, Miss Haight was appointed as the representative of this Society on that Committee.

The Board is informed by the Foreign Mission Committee that the Montreal Woman's Missionary Society will provide the salary of Miss Louise Graham, M.D., who has been appointed medical missionary to Honan.

A president of two Auxiliaries, wishing to become a life member, asks if it would be proper to divide the fee, paying one-half into the treasury of each auxiliary. Answer, yes; the treasurer of each certifying to the payment of the money.

In answer to a question from Presbyterial officers as to who should be the custodian of the minute book of the Presbyterial Society, the Home Secretary was instructed to say that the minute book should be in the hands of the Recording Secretary.

It was decided to discontinue the weekly Board meetings during July and August. A meeting of the Board will be held in the usual place on Tuesday afternoon, August 2, at 3 o'clock.

Increase.

Presbyterial Societies.

PETERBOROUGH.....	Westwood Auxiliary.
TORONTO	King Auxiliary.
BROCKVILLE	Dixon's Corners Auxiliary.
BRANDON	East Prospect, "Prospect" Mission Band.
LINDSAY	Argyle Auxiliary.
BROCKVILLE	"Happy Band."

Notice.

The names of the officers of the Donald Auxiliary were unintentionally omitted from the Sixteenth Annual Report—page 191. They are as follows :—

President, Mrs. Way ; Treasurer, Mrs. Bailey ; Secretary, Mrs. Hobbs.

Life Member Added in July.

Marguerite Cheves Allen, Paisley Auxiliary, Paisley ; age 1 year.

By-Laws of the Society as Revised by Committee and Passed by the Board.

ARTICLE 1.—The Board of Managers shall hold its stated meetings on the first Tuesday of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month, at 10 o'clock a.m., in the Board Room of the Bible and Tract Societies, or at such time and place as it shall appoint. Five members shall constitute a quorum.

ARTICLE 2.—The President shall preside at all meetings of the Board, and perform such other duties as are incident to the office. She shall call special meetings upon the request of three members, and shall be *ex officio* a member of all standing committees. She shall sign all drafts upon the treasury before they are paid.

ARTICLE 3.—The 1st Vice-President shall in the absence of the President perform all the duties of her office.

ARTICLE 4.—The Recording Secretary shall keep a fair record of the proceedings of the Board, give proper notice of special and stated meetings, and prepare the Annual Report of the Board of Managers.

ARTICLE 5.—The Corresponding Secretary shall conduct all correspondence addressed to the Board and not included in that of the other Secretaries or Treasurer.

ARTICLE 6.—The Home Secretary shall correspond with branches, churches and individuals, and extend information in all proper directions, in order to awaken an interest in the branch of the missionary work for which this Society was formed. She shall prepare the Annual Report of the Home Work.

ARTICLE 7.—The Foreign Secretary shall conduct official correspondence with the Foreign Mission Committee as directed from time to time by the Board of Managers, also with the Missionaries, teachers and Bible readers supported by this Society, and with candidates for the foreign field. She shall prepare the Annual Report of the Foreign Work. Missionaries supported by this Society shall be required to make regular reports to her.

ARTICLE 8.—The Supply Secretary shall have charge of all supplies to be sent to the Indian Reserves or to Mission Stations. Any correspondence relating to the supplies and requiring to be forwarded to the Foreign Mission Committee shall be transmitted directly by her.

ARTICLE 9.—The Publication Secretary-Treasurer shall have charge of all literature, maps, receipt-books, and also the sending out of the MONTHLY LETTER LEAFLET to the various branches of the Society. The balance in her hands as Treasurer, after paying all expenses, shall be paid into the General Fund or disposed of as the Board shall direct.

ARTICLE 10.—The Treasurer shall receive, hold and keep an

account of all money given to this Society and shall disburse it as the Board of Managers shall direct, and report the state of the Treasury at the first meeting of each month. She shall also obtain from the Foreign Mission Committee the expenditure for the past year and the estimates for the current year, and communicate with the Foreign Mission Committee regarding all matters connected with her department. Her Annual Report shall be examined by an auditor appointed by the Board.

ARTICLE 11.—The Editor shall have full charge of the MONTHLY LETTER LEAFLET. All letters, items of interest or business, after being passed by the Board, shall be placed in her hands with power (if too extended) to condense or make extracts, so that the MONTHLY LETTER LEAFLET shall not exceed the specified number of pages, unless the Board specially directs otherwise.

ARTICLE 12.—Auxiliary Societies shall be required to make an Annual Report to the Board, on or before the first Tuesday in March.

ARTICLE 13.—Any Manager who shall be absent from the Board for three successive months without a satisfactory explanation, shall forfeit her position, and her place may be filled.

ARTICLE 14.—These By-Laws may be amended at a meeting of the Society, by a vote of two-thirds of the members present, but notice of any proposed amendment must be given in writing, three months before the Annual Meeting, for publication in the LETTER LEAFLET.

NOTE 1.—Any member of this Society desiring to bring up matters for discussion at the Annual Meeting, is requested to give notice to the Board of Management one month before the time of meeting; or when such notice is not given, the matter will be referred to a Committee named at the time.

NOTE 2.—Should business arise at any time connected with any of the departments not specially arranged for in the By-

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Laws, and requiring communication with the Foreign Mission Committee, the Secretary of the department shall conduct the correspondence.

FOREIGN DEPARTMENT.

Appointments to Mission Fields.

The following missionaries have been accepted by the Foreign Mission Committee for service in the Foreign Mission work of the Church : Dr. W. M. Malcolm, Mr. Wm. Harvey Grant and Dr. Louise Graham, for the field in Honan ; Mr. Wm. Gauld for North Formosa, to labour with Rev. Dr. Mackay ; and Dr. Agnes Turnbull, Miss Duncan, Stratford, and Miss Calder, Beaverton, for Central India.

Immediate arrangements will be made for the designation of these workers, after which they will proceed to their respective fields of labour, followed by the sympathies and prayers of the Church.

Return of Missionaries.

Rev. W. A. Wilson, M.A., and Mrs. Wilson, missionaries to Neemuch, Central India, have returned to Canada on furlough. Mr. and Mrs. Wilson have been labouring in India now nearly eight years, laying the foundations of a successful work at Neemuch, and we trust that their resting-time may be very refreshing and enjoyable.

Rev. J. MacDougall, M.A., and Mrs. MacDougall, who, three years ago, offered themselves as missionaries to Honan, have been obliged, on account of the ill health of Mrs. MacDougall, to return to Canada. It is earnestly hoped that Mrs. MacDougall may soon be restored to her wonted strength.

Persia.

The Rev. J. L. Potter, a missionary of the Northern Presbyterian Church, writes from Teheran to the *N. Y. Independent* that an industrial revival has begun in Persia which is likely to exert considerable influence on Christian missions. Within two or three years several enterprises have started. A new imperial bank has been established, railroads are being built, mining operations begun and companies formed for electric lights, motors, telephones, etc. An immediate effect is a rise in wages. Educated Christian natives in the employ of the missions are tempted to resign their work as teachers and helpers for positions in banks and offices, where their wages will probably be doubled. Still, with the record of recent revivals, which for the past two years have refreshed the native church, it may well be hoped that the influence of these commercial schemes will have a beneficial rather than an injurious tendency.

The Nestorians and Armenians of Persia, in common with their Mohammedan neighbours, suffer from the evil forms of society and government which prevail. Mr. Labaree, of Oroomiah, relates that a missionary physician was recently given an interview with the Shah. "His Majesty expressed a lively interest in the condition of his Christian subjects, and, among other questions, enquired whether they were not better treated than those across the border in the dominions of the Sultan. Fortunately, for his gratification, he could be answered that they were. Only as Persian justice is compared with that of the unspeakable Turk, can it shine like a superior light. In Persia the different sects of Christians suffer less than their brethren across the border. Rapine and murder are exceptions—not the rule. This superiority may be sufficient to please the vanity of a despot in his remote capital, but it is anything but satisfactory to the poor people."

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The missionaries and foreign consuls do all they can to mitigate the oppressions of the Christians, but in spite of his influential friends, it is well known that the Christian has more to bear and suffer than his Moslem neighbour. He is an inferior being, an "infidel," a "Christian dog." The worst Mohammedan is better than he. He may not eat with Moslems. He must not enter their houses when his clothing is wet. If struck by them he dares not strike back. In the law courts he is not their equal. His life and property are not equally secure.

Much valuable testimony to the success of mission work in Persia is borne in the recently published volume of travels in Persia and Kurdistan, by Mrs. Isabella Bird Bishop, one of the most distinguished of present day travellers and an unprejudiced observer. Mrs. Bishop says, in reply to the question "What are the results of Protestant Missions in Persia?" :—

"Among those which appear on the surface are the spiritual enlightenment of a number of persons whose minds were blinded by the gross and childish superstitions and the inconceivable ignorance into which the ancient church of S. Gregory, the Illuminator, has fallen; the raising of a higher standard of morals among the Armenians so that a decided stigma is coming to be attached to drunkenness and other vices; the bringing the whole of the rising generation of Armenians under influences which in all respects make for righteousness; the elevation of a large number of women into being the companions and helps rather than the drudges of men; the bestowing upon boys an education which fits them for any position to which they may aspire in Persia or elsewhere, and creates a taste for intellectual pursuits; the introduction of European medicine and surgery, and the bringing them within the reach of the poorest of the people; the breaking down of some Moslem prejudices against Christians; the gradually ameliorating influence exercised by the exhibition of the religion of Jesus Christ in purity of life, in

ceaseless benevolence, in *truthfulness* and *loyalty to engagements*, in kind and just dealing, in temperance and self-denial, and the many virtues which make up Christian discipleship, and the dissemination in the city and neighbourhood of a higher teaching on the duties of common life, illustrated by example, not in fits and starts, but through years of loving and patient labour."

Something About the Koreans.

BY MRS. J. T. GRACEY, ROCHESTER, N. Y., IN "HEATHEN WOMAN'S FRIEND."

A woman of Korea is not to be envied. She is absolutely nameless. She is not supposed to be man's companion, or his equal. A Korean of good taste only occasionally holds conversation with his wife, whom he regards as a being far beneath him. He rarely consults her on anything serious, and though living under the same roof, they are widely separated. The apartments of the better classes resemble in most respects the zenanas of India. They marry at an early age, and make no love, for the parties themselves have nothing to do with the arrangements. After marriage the women are confined to their apartments, nor can they look out on the streets without permission from their husbands.

Though a woman may have had several children, it is in her husband's power to put her away when he pleases and take another wife, but the woman has not the same privilege unless she can get it by law. It is not proper for a widow to remarry. In the higher classes a widow is expected to weep for her deceased husband and wear mourning all her life. The subjection of woman has reached the extreme point in Korea.

They are, however, susceptible to Christian teaching, and the first woman baptized in that country was baptized by a Methodist missionary. The women's hospitals are centres of very efficient Christian work.

In Korea the sick with contagious diseases are driven away from home into tents, or even have no shelter, and are deserted by friends and become subjects of charity. The Koreans sometimes dig needles into an eye to spur up lost sight, or in cases of epilepsy they take the person by the heels and beat his head against some hard substance to restore him. In cases of cholera they make sacrifices that the plague may be stopped. It is considered very unfortunate for a house in Korea that anyone should die in it, and for this reason the sick are sent out to die. In going outside any of the gates of Seoul hundreds of these deserted persons may be seen.

Rev. Mr. Jones, of Seoul, says: "The patients come to our hospital from every province of the realm, and have carried back with them accounts not only of the wonderful power of Western medical science, but also the news of a new truth; and of one, Jesus, the Physician of men's souls. Services have been maintained at the hospitals, many books and tracts sold, and religious instruction constantly carried on. The relieving of physical pain has brought many a soul into a position where it would listen, at least, to God's Word.

Dr. Sherwood, of the woman's hospital, says: "The Koreans are very grateful for medical attendance, and are fond of making presents in recognition of favours done them. I remember one poor slave woman, whose little boy I treated, was so grieved because she had nothing to give me, and said if she could sell her body she would do it to buy me a present. I was called once to see a young wife who was very ill. After prescribing for her she seemed relieved. The parents were very grateful, the woman recovered, and the father wrote me, 'I am thankful for the benefit received, though I am not able to pay back, and it will be difficult for me to forget your kindness until my bones turn white.'"

Dr. Scranton says of this part of the work: "It has ploughed up prejudices and reaps unstinted praise." In the matter of an

operation for cataract one said, "This year all men have heard that the doctor has put an eye in a blind man, and if all foreigners did like the doctor-teacher we would believe what they say." All ranks, from the king to the poorest man and woman, receive medical care with gratitude.

NOTE.—Korea is distant from Japan by steamer about two days, and only about twenty-four hours from the nearest Chinese port. Seoul, the capital, is the centre of all the missionary work carried on throughout the country.

Japan.

Japan has been called "the playground of modern mission-fields." Whether this phrase can properly be applied to the Japan of to-day may be a point on which opinions will differ, but it certainly would be most inappropriate to its past history.

As is well-known, Roman Catholic missionaries, led by the distinguished Francis Xavier, began missionary work in Japan as early as 1549. They met with great opposition, but persevered for well-nigh a hundred years, when the Christian converts numbered almost two millions. It would appear that their missionary labours were largely mingled with trade and political intrigues. At all events they were successful in exciting the bitter hatred and jealousy of the rulers of the country, which culminated at length in their forcible expulsion from the kingdom, amid the most cruel and relentless persecutions. Many hundreds of the native converts were put to death, while thousands fled to China and Formosa. So rigid did the inquisition and persecution become that at the opening of the eighteenth century the "Jesus religion" had no representative apparently left alive, except possibly an aged prisoner here and there. From that time until the opening of Japan to foreign trade in 1858, no Christian missions existed. Protestant missionary societies in the United

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States were the first to avail themselves of the new opportunity to send the glad tidings of salvation to the Japanese. Since then no fewer than twenty-five organizations in different countries, exclusive of Unitarians and Universalists, have undertaken missionary work in Japan. The Canadian Methodist Church carries on a successful work there, and maintains twenty-one missionaries, of whom twelve are unmarried women. The Missionary Association of Wycliffe College, Toronto, has also made a beginning by sending out two missionaries.

The following extracts from a paper read at the Kobe and Osake missionary conference last December by the Rev. Dr. Davis, one of the pioneer missionaries, on "The early difficulties and present opportunities in mission work in Japan," will, we trust, prove helpful to our Society this month, as we remember this most interesting mission field at the throne of grace.

Dr. Davis landed in Kobe in December, 1871, the year which was the beginning of that rapid material change in Japan which has astonished the world during the last twenty years. In speaking of the early difficulties he mentions specially the fear and suspicion of the people. "The edicts against Christianity which had been posted upon the bulletin-boards all over the empire for 250 years, and which made the profession of Christianity a capital offence, and which offered rewards to all informers, had been reaffirmed by the Mikado on his restoration and were still to be seen in every part of Japan. They were not removed until after the edict of February 24, 1873."

This fear and distrust made it "difficult to secure a teacher who would remain with a missionary more than a few days or weeks; and those young men whom we could secure knew very little of the structure of the language, and as to teaching it, they accommodated their idiom to the 'pigeon' Japanese of the foreigners." There was then no Christian language: it was yet to be created. "Twenty years ago it might almost be said that

there were no Japanese Christians ; the few who had been baptized had been baptized in secret, as it were. Previous to the spring of 1872 but ten persons had received baptism at the hands of Protestant missionaries in Japan ; five in the region of Tokyo and five in the island of Kiushiu ; in central Japan not one. The first Japanese prayer-meeting began in Yokohama in January, 1872, and the first Protestant church was organized in Yokohama in March of that year, with eleven members."

Dr. Davis mentions as another discouragement that "before any part of the Bible was translated or put in circulation, and before we had any Christian books or tracts or native Christians, and before we could openly preach or teach the Gospel, Japan was filled with Western scepticism and materialism, books along these lines being circulated both in the English and in the Japanese languages."

Turning from the early difficulties and discouragements to the different outlook of to-day, he says : "The twenty missionaries of twenty years ago have become, including the wives of missionaries, nearly 600. Instead of the four unmarried female missionaries we now have about 200. The waters of the coasts of Japan, are now ploughed by steamers in every direction, nearly 2,000 miles of railroad are in operation, and thousands of miles of jinrikisha roads are found, while a network of telegraph wires is spread over the land, and the postal facilities extend to the remotest hamlet, and these railroads, steamers, telegraphs, and post offices are all the ready servants of the messengers of the Cross.

"A legion of books has been prepared to assist the beginner in learning the Japanese language. A Christian vocabulary has been created, and fairly good teachers are to be secured. The whole Bible is published in the language of the people, and fairly good commentaries on the whole of the New Testament have also been published ; a good beginning has been made in Japanese hymnology, and a good beginning has also been made in the pre-

paration of Christian books and tracts. It is no longer a disgrace to publish a book in a language which can be read.

“The fear which existed universally twenty years ago is well-nigh gone; religious freedom is guaranteed in the Constitution, and there is a readiness to hear on the part of the people, in most places throughout the empire, which calls for a manifold larger number of direct evangelistic workers than are at present engaged in that work in Japan.

“The Protestant Christians of twenty years ago have become more than 30,000, organized into over 200 churches, with about 130 ordained Japanese ministers, and nearly 500 other Japanese evangelists and workers, and with nearly 400 men in training in theological schools. The foundations of these churches were laid in the midst of great opposition, when it cost something to profess the Christian religion, and for that reason they were well laid. We may certainly thank God and take courage that the infant church in Japan has so well withstood the attack from semi-materialism and rationalism which came in such subtle form so early in its history. The faith of some of us has been rebuked.

“The forty millions of Japan are not yet reached and saved, but the present force of foreign and Japanese workers ought to contain within itself the promise and potency of this great result. If there are any workmen in the great world-field who ought to be thankful and encouraged and who ought to press forward to the final victory, it is those in Japan.”

CENTRAL INDIA.

Mission Work Among Women and Children at Ujjain and Rutlam.

From the reports to the Foreign Mission Committee of Rev. Dr. Buchanan, Ujjain, and Rev. J. F. Campbell, Rutlam, we copy the following encouraging statements :—

UJJAIN.

Sunday School Work.—“Practically all the pupils of the whole school, Anglo-vernacular, Middle and High School, come regularly to the Sunday school. The course of study has been the International Lessons. Through the kindness of Mr. Fotheringham, Convener of the Committee on Higher Religious Instruction, our students were allowed to appear for examination. Three appeared in English and three in their vernaculars. When once, though late, the idea got hold of them that they were going to write on papers set for boys in Canada, we had a splendid stimulus for work. The pupils of our school get up the daily Bible lessons as a regular task, but the Sunday school lessons have always been much less carefully studied. The Committee, therefore, have our sincerest thanks for giving us what is proving an effectual lever in the accomplishment of these weekly lessons. Our head master has been interesting the school in a little fellow in Ceylon, whose expenses are partly paid by our school. The boys bring their cowries and some of them their pice, and, though the whole giving in this direction is a trifle, it is one way of practically teaching Hindoos and Mahomedans that Divine love which is broader than castes or tribes and nations.”

Woman's Work.—“During the stay in tents last cold season, Mrs. Buchanan gave as much time as she could to the work in Ujjain, and when in March she went to live at Mhow, she took up the medical work that had been carried on in a simple way for years by Miss Minnie Stockbridge. The first two or three weeks the people did not come in large numbers, first, because they did not know the place, and second, because they did not know the doctor; but after that she had more patients than she could well attend to. Miss Stockbridge's medical work had been chiefly among the people of the villages, and Mrs. Buchanan found

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WOMAN'S HOSPITAL, INDORE, CENTRAL INDIA.

among these simple folk an interesting and encouraging work. One part of our bungalow became so well known as the 'Mem Sahib's dawa Bhana,' that the people persisted in coming for some time after all our medicines had been handed over to (Miss) Dr. Fraser by order of the Council in December.

"The medical work at Ujjain has been carried on chiefly by Rachelbai. The register shows the number of patients treated to be 2,124, and the number of treatments given 4,649. When the room set apart for a dispensary in the new house is ready, we hope it may be a centre of bodily and spiritual blessing to the timid villagers around Ujjain. Mrs. Buchanan needs the prayers of the Church in opening up the work among these people, who know not the face of the foreigner, or know only to fear it."

The Girls' School. - "The work in the Girls' School has been fairly successful. Hattibai has been teaching the last half year, and the attendance is about the same as formerly. A few of the girls still attend, and several read in the third book. Mrs. Buchanan has not been able to look after it, and I have not visited it as often as I could wish."

RUTLAM.

The Girls' School.— "During the last year the attendance of the children has been unsatisfactory. The monthly average number on roll has been about twenty-four. Some of the girls have done well for the time they have been under instruction, five reading in the second Hindi book and one in the third. We feel it a great matter when they get into the second book, as then they have the means of acquiring knowledge for themselves, even if they are taken away from the school. Arithmetic and geography have been taught, but only as far as the multiplication in the former, and some simple questions from maps in the latter. Two of our Christian girls, the one who was reading in

the third book, and one of those in the second book, we have sent to the boarding school at Indore. There have been causes which, we think, sufficiently account for the unsatisfactoriness of the school for the past year, so that we do not feel discouraged but hope for better things in the coming year."

The house to house visitation has been very encouraging. Lakshmibai and Chimnabai visit five afternoons in the week; eighty-five houses have been open to them during the past year, including Brahmins and other Hindu castes, Mussulmans, etc. In addition to these, four Brahmin houses are visited by Mrs. Campbell alone, making a total of eighty-nine houses, in most of which a warm welcome and willing listeners are found.

HONAN.

From a letter recently from Mrs. MacVicar, we learn that a proclamation commanding the protection of foreigners at Hsin Chen has been issued by the district magistrate. Encouraged by this, even though the people as a rule are not friendly to the settlement of our missionaries among them, it has been arranged that Mrs. MacVicar and Miss McIntosh shall go to reside at Hsin Chen, where they hope to be able to do some work among the women. In the meantime, Miss McIntosh is spending a few weeks of the hot weather at the coast with Mr. and Mrs. Goforth.

Patients come to the dispensary in large numbers at Hsin Chen, and the street preaching is spoken of as very encouraging.

On the 19th April a little daughter came to gladden the hearts of Dr. and Mrs. Smith. This new arrival is regarded with interest by all the members of the staff, as she is the only daughter of the Mission since little Christina MacDougall returned with her parents to the home land.

The Story of Little Purr.

FROM MRS. GOFORTH.

Lin Ching, April 28, 1892.

We have been much encouraged by the number of women who have come to see us. For two weeks I counted them as they came, and there were over one hundred and twenty, besides children. Some of the women are, undoubtedly, very stupid and unwilling to learn, but again, others are bright and intelligent and return to hear more of the message we come to bring them.

I am particularly fond of one little girl named Purr, aged twelve years. Some months ago she came for several weeks and learned: "Jesus Loves Me, This I Know," the Commandments, the Lord's Prayer and the Beatitudes, besides a short prayer. Suddenly she stopped coming, and on enquiry being made, we found that her big brother had beaten her for coming, and would not, as he said, let her go to see those foreign women devils any more. A whole month passed, and no little Purr came; but one morning I was surprised to hear the sound of a child running very fast, and then to see my door burst open by little Purr, quite excited, and "so glad," she said, to see me again. You can imagine my feelings when the child told me that she had climbed over the back wall when no one was looking, and so got in. This she did for several days, until she gained courage to come in, as she used to do, at the front gate.

I ask all our friends to pray for us and our work. Do not think that it rests *all* with us. You have a share in the responsibility of this great work. We will, with God's grace, do our duty, but we need your prayers.

NORTH-WEST INDIANS.

The following summary of the North-West Indian Mission work of the church, copied from the report of the Foreign Mission

Committee, will be of interest to the members of our Society, as we contribute so largely to the support of the Industrial and Day Schools in this field.

“There are thirteen Indian missions under the care of the Church. There are eight ordained missionaries and 22 helpers who assist, or in some cases are in sole charge in the capacity of teachers, matrons of industrial schools and the like. There are 222 Indian communicants, 40 were added during the year and 10 removed, leaving a net increase of 30. There were 16 baptisms of adults, and 56 of infants. The eleven Sabbath schools have an average attendance of 294 and in addition in some cases, such as Portage la Prairie and Birtle, the Indian children attend the Presbyterian Sabbath school of the town in company with white children. There are eight industrial schools which have an enrolment of 264 and an average attendance for the first quarter of 1892 amounting to 220. There are four day schools which have 65 names on the roll, and an average attendance of 36. \$277 was contributed by Indians for religious purposes, of which \$103 went to the Schemes of the Church. This is an increase in every particular except the number of baptisms and the attendance at day schools.”

Prospects and Plans for Future Work.

FROM REV. J. A. M'DONALD.

Prospect Hill, Alberni, B. C.

In answer to your communication of May 27, allow me to thank the members of the W. F. M. S. for their liberality in advancing the funds required for the purchase of our mission property.

Our prospects are encouraging. The Indians are heathen still, hold their meetings for feasting, dancing and giving presents, sometimes practise polygamy, have their doctors who endeavour

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to drive an evil spirit out of the sick. Many of them ignore the Sabbath, as do many whites in this locality. Already there are signs of improvement, the drum is seldom heard to give the time for the dance ; I am sent for in sickness, even by the doctors. By holding Sabbath school and singing services, we are reminding them of the Heavenly Chief's day. But we have need of great patience ; it is difficult for them to give up their old practices ; the love of God alone can win them.

The work among the young people is very interesting, as they are apt and willing to learn. At the end of the school term my sister will probably write a report of her school for the quarter ending June 30. She has twenty-five names on the roll and as many as nineteen one day. At our Sabbath school there are thirty children and sixteen young people enrolled at the Seshah school, and nineteen children with eleven visitors at the Opiteshot school. All join in singing, repeat the Lord's Prayer and learn Scripture verses. Illustrated Sabbath school papers and cards are distributed every Sabbath, much to the delight of the little ones.

As the Indian Department has given me a supply of medicine I am enabled to attend to many cases. Many visitors from the tribes in Barclay Sound also come to me for medicine. I would like to extend our mission work to them, as there are about two hundred and fifty without a missionary on the other side of the Sound. Trusting that the Lord has many children among these tribes, I humbly try to witness for Him.

Acknowledgment of Faithful Work.

Miss M. S. Cameron, the very successful teacher of our Indian school at Okanase, passed through Toronto, a few days ago, on her way to spend her vacation at her old home in Huntingdon, Que. Miss Cameron is very earnest and faithful in her work, and it is satisfactory to us to know that her painstaking efforts

have been appreciated by the Government, and have been rewarded by a cheque for the sum of seventy dollars (\$70), as first prize given by the Indian Department for superior school management. While in Toronto, Miss Cameron remained a few hours with one of the friends of our Society, to whom she gave many interesting facts connected with the mission school at Okanase. She describes the children as very warm-hearted, affectionate, easily won by kindness, very responsive to loving treatment, cheerful and happy in disposition, good imitators, and willing to work, especially when encouraged by the example of others. It is to be hoped that, on her return journey, Miss Cameron may be able to attend one of the regular meetings of the Board.

MISSION STUDIES.

Early History of Indore Mission —(Continued).

BY MISS FERRIER, CALEDONIA.

(Fourth Paper.)

In my last paper I told you something of the commencement of work in Indore; in this I will give you some further particulars concerning it. Close to the native city of Indore is a small piece of British territory known as the Residency Limits or Camp, and occupied by the Agent Governor-General, his staff of officers and those in their employment, native merchants and tradesmen and their families. It was here that the missionaries had their dwellings, and it was among the natives living on this little spot of British ground that they began their work.

The lady missionaries soon found that the women of Indore enjoyed much greater freedom than those of the north-west provinces, and they had no difficulty in gaining admittance to as many zenanas as they could undertake to visit, but, as many of the women only spoke Marathi, they were obliged to study that language as well as Hindi, with which they were by this

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time familiar. They had besides to teach the Mohammedan women in the Arabic character, but this class were not so willing to be taught as the others, thinking that as women could not earn their livelihood by means of an education it was of little consequence whether they learned to read or not.

Before long an opening was gained in the city of Indore by their being invited to teach in the home of a high-caste Brahmin, who was cashier of the bank. This family came from Bombay and had not been long in Indore. The wife had when a child attended a mission school in Bombay and had been taught to read Marathi, but as she was married and taken from school when only nine years of age, her education was not far advanced, so she and her two young sisters-in-law became the first pupils of our missionaries in the city, and they used their influence to get an entrance for them into the homes of other families of their own caste. They had also for a pupil the little Princess of Jhansi, who is described as a dignified little lady of twelve years of age (the Raja or Prince being about thirty). Her appearance is thus described: "While I teach her she sits cross-legged on a divan covered with white cloth. Her dress to-day was of dark blue and black silk, with a wide border of gold woven into it in bands and running round the skirt and bordering the veil, which is of the same material as the dress. Neck, arms, feet and ears were covered with jewellery of gold and silver, and in her nose was a large cluster of pearls with a solitary emerald in the midst. She has learned her alphabet and several passages of Scripture, as she learns a verse every day I go."

The work in the zenanas increased so fast that two young girls, who soon proved a valuable addition to the mission, were got from the mission school at Poonah to assist in it. Their names were Yamoona and Venoo. They were Marathi girls, about eighteen years of age, both Christians, and besides being well educated in their own language, spoke English fluently and

sang very beautifully, which was a great attraction in the zenanas.

About the close of the year 1877 the mission party was still further increased by the arrival from Canada of Miss McGregor and Miss Forester, and, as it was difficult to find accommodation for so many ladies in the mission quarters at Indore, two, Miss Rodger and Miss Forester (now Mrs. J. F. Campbell), went to Mhow to engage in zenana and school work there.

At this time one of the missionaries wrote as follows : " I do hope you will continue to pray for our work at Indore, and that its present success may be permanent. So far we have had next to no discouragements, yet, as they may at any moment arise, we should guard our every step with prayer, bringing ourselves to realize more and more that it is not our work, but that we are merely the instruments God employs to work His way among the heathen. Pray for the poor women of Indore, they greatly need to be borne before the mercy seat by those who have access there. We must have large charity for them ; it is hard for them to lay down the proud old faith and caste they have held sacred for centuries, and to induce them to do this we must try to show them intelligently by every means God gives us that our belief is founded on reason as well as faith." And the same writer, in a letter to children, says : " You do not know what a heartache it would give you just to ride down through this grand old city of Indore. Multitudes throng the way, and still greater multitudes inhabit the quaint houses on either side, and everywhere the mark of the idol is on every brow. Our hearts often fail within us when we think of our own weakness and the strength of idolatrous power, yet our God is sure and true. His promises cannot fail, and He has said : ' Whatsoever ye shall ask in my name I will do it.' What comfort these words are ! and our weakness only shows His strength the more."

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NOTICES.

THE Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, being introduced by a member of the Board, are cordially invited to attend.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed, 224 Jarvis Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 80 Bedford Road, Toronto.

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, accompanied in every case by a certificate that the fee has been paid.

All correspondence relating to the sending of goods to the North-West, or other Mission fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

All letters to the Board not directly bearing upon work specified in the above departments should be addressed to Miss Haight, Corresponding Secretary, Morvyn House, Jarvis St., Toronto.

The President's address is, Mrs. Ewart, 66 Wellesley Street, Toronto.

Maps of Mission Fields.

	<i>Cotton, unmounted.</i>	<i>Painted linen, mounted</i>
Honan.....	\$2 00	\$2 50
India.....	1 50	2 50
Formosa.....	1 00	1 75
New Hebrides.....	1 00	1 50
Trinidad.....	1 00	1 50

Large Prayer Cards 1 cent each.

Envelopes, one large containing 12 small, 1½ cents each.

Mite Boxes, 1 cent each.

Receipt books, for membership fees, for the use of treasurers of Auxiliaries and Bands. Price 8 cents and 5 cents.

For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto. Postage and express paid.

Applications for Reports to be made to the Home Secretary, Mrs. Shortreed, 224 Jarvis Street, Toronto.

PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy	each, 3 cents.
47.	The Mission of Failures	" 1 cent.
46.	" Yes you do, Lucindy "	" "
50.	Freely Giving	" "
45.	Systematic Giving	" "
43.	A Sketch of the Life of Mrs. Matheson	" "
42.	That Missionary Meeting	" "
37.	What is Foreign Missions Rightful Share.....	" "
33.	The Society at Springtown	" "
32.	An Appeal from the Mother of a Missionary	" "
31.	A Transferred Gift.....	" "
25.	A Plea for our Envelopes.....	" "
24.	The History of a Day.....	" "
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22.	The Beginning of it.....	" "
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4.	The Importance of Prayer	" "
2.	Giving, and Giving up	" "
1.	Self Questioning.....	" "
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1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscriptions may begin at any time (one cent a copy), but must end with the *April* number. All orders and money to be sent through the Presbyterian Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.